

# *Sūrah* 100

## *Al-‘Ādiyāt*

(The Chargers)

(Makkan Period)

### *Title*

The opening word *al-‘ādiyāt* (the chargers) forms this *Sūrah*'s title.

### *Period of Revelation*

It is debatable whether this is a Makkan or Madīnan *Sūrah*. For ‘Abd Allāh ibn Mas‘ūd, Jābir, Ḥasan Baṣrī, ‘Ikrimah and ‘Aṭā’ it is Makkan whereas Anas ibn Mālīk and Qatādah regard it as Madīnan. Two divergent views are ascribed to Ibn ‘Abbās on this issue. In the light of its subject matter and its style, it is unmistakably an early Makkan *Sūrah*.

### *Subject Matter and Themes*

The *Sūrah* persuades man as to how his rejection of the doctrine of the Hereafter lands him in moral degeneration. Furthermore, it also issues a note of warning that not only man's deeds but also

## AL-'ĀDIYĀT (The Chargers)

his motives behind the actions will be interrogated on the Day of Judgement.

The rampant lawlessness in the then Arabia is adduced as an argument for the above. There was then all-round violence, plunder and raids and no one enjoyed any peace or security to sleep at night. The Arabs did realize that this was a deplorable situation. Robbers enjoyed their plundering. Yet, when they too, fell victims to plundering, they realized its pain. While pointing to the situation so obtaining, it is asserted that as man is ignorant of truth of the Life-after-Death and his accountability to Allah, he has turned ungrateful to his Lord. He abuses the powers and faculties granted to him by Allah for causing corruption, injustice and plunder. Blinded by his love of wealth, he is engrossed in amassing it by unfair means. His condition testifies to his abuse of divine bounties and his ingratitude. Had he believed in the doctrine of Resurrection, he would not have behaved so recklessly and wickedly. He has to rise from his grave and render an account of his deeds and motives. On that Day, the Lord will be fully informed of everyone's record of deeds and will recompense them justly.